

A SHORT
TREATISE
OF THE
QUIET
OF THE
SOUL.

*How necessary a thing it is, and
how it may be attained.*

Composed by the Reverend Fa-
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of *St. Francis*.

Permissu Superiorum.

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A Short
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SOUL.

CHAP. I.

*Of the natural Conditions of our heart,
 and how it must be Governed.*

YOU ought to know that
 God hath given you a ve-
 ry noble heart, only cre-
 ated to love him; and in his love
 to be melted and consumed: By
 his love you shall easily perform
 what you will, and being enamo-
 red with virtue, any difficulty shall
 be soon overcome: Whereas con-

trarywise, if by your own forces you attempt to do any thing, you shall effectuate nothing. Let the intention of your heart be well grounded, in such sort, that the exterior operation do proceed from the interior.

And though penance and penal Exercises be laudable, when they be moderated with discretion answerable to the condition of the Persons by whom they be wrought; yet very frequently the better part of them evaporate into vain complaisance without any profit; wholly loosing your labor, unless they be Ruled and Governed by that which is interior.

Mans life upon Earth is a continual warfare, as holy *Job* witnesseth: In this War you must watch, and your watching must consist in settling, purifying and quieting of your Spirit in all your motions. When any suddain storm of passions and sensual unquietness ariseth
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in your own Soul, be always ready with speed to settle and pacify the same, in not granting it too much Liberty, to start or wander out of the right way.

Observe this so often as unquietness shall assault you, either in Prayer, or out of Prayer : Then shall you be able to pray well, when in this manner you know how to work well. And note, that when you practise the aforesaid observation, you do it without force or violence, but rather with pleasure : For your principal Exercise must be to quiet your Soul and Heart, and suffer them not to be disordered, or to stray, but that always they be at rest.

C H A P. II.

Of the care which the Soul ought to have to settle her self in quietness.

W Herefore before all things you are to place this peaceable Watchman and Guard over your senses, and thereby without toil and travel you shall be led to great matters with great quietness and security; by which quietness, sent by God Almighty, you shall Watch, Pray, Obey, and suffer injuries without opposition: Yet till you be satisfied in your self, you are to sustain some labor, for want of practise herein, but your Soul shall rest quieted and comforted in whatsoever contradiction befalleth you, and every day more and more your spirit shall be quieted: And if at any time you find your self so afflicted that you cannot attain

tain to this quietness, then have recourse to Prayer, wherein you must persevere, after the example of our Savior, who thrice prayed in the Garden, thereby to teach you, that all your refuge and trust must be in Prayer; and depart not from it, till you find your Will conformable to Gods Will, being pacified, and reposed.

If you be employed in some corporal work, force not your self to make an end of it too soon, nor limit your self with any time, in which it must be finished: But rather work the same with ease and tranquillity; for your principal intention must be to have God before your eyes, with great quietness, without all kind of respect of contenting any other besides him: For if you make any mixture of other affections, you shall soon perceive the vexation and unquietness which in your Soul shall arise; so by falling down, and
rising

rising up again, you shall observe and clearly see that all your hurt proceedeth from self-love, whilst we endeavour that all things be done conformable to our will, and what otherwise falleth out, doth afflict, trouble and disquiet us.

CHAP. III.

How this peaceable habitation may not be built on a suddain, but by little and little.

TAKE care thou never suffer thy heart to be troubled, sad, or altered, or mingled with any things which may disquiet it, but labor always to keep it in peace; for our Lord saith, *Blessed are the Peaceable*: Which when you do, our Lord will build a peaceable City in your Soul, and make it his house of pleasure. What he requi-
 reth of thee is only, that as often

as

as thou standest up, thou shouldest sit down again; (that is) keep thy self quiet in all thy works, thoughts, and motions. And as in one day a City is not built, so thou must not think in one day to attain to this peace and inward rest, for it is our Lords building, and he himself must make thee his House and Temple; otherwise thou dost labour in vain. And observe, that the principal Foundation of this is Humility.

CHAP. IV.

How the Soul must deprive her self of all comfort, for to attain to this quietness and peace.

FOR to enter in by this door of Humility, thou must be earnest to embrace tribulations, and esteem them as thy sisters, and wish to be despised of all men,
and

and that none do comfort thee but God : And let this be thy settled perswasion, that only God is thy total Joy, and that all other things be Thorns to thee: So that thou art to accustom thy Soul to be alone with God, representing unto thy self, that if thou wert led to a place where thou shouldest receive some disgrace and affront, thou wouldest go willingly and with joy to suffer it, being sure that God is with thee; and to wish or desire no other honor than to do that which is to his Honor and Glory, and to suffer for his Love. Thou must also force thy self to be glad when any one treateth thee with injurious words, despiseth or rebuketh thee; for under this Cover, rugged as the Bark of a Tree, lieth hid a great Treasure. Tribulation well suffered is a sort of Soap, that washeth out all the dregs of our imperfections and offences.

Finally,

Finally, thou art not to seek for Honor, nor yet that any love thee in this life, nor make an account of thee: But if thou sufferest with Christ Crucified, beware of thy self as of an Enemy; follow not thy own Will, Judgments or desires, if thou wilt not be cast away. To this purpose thou must be armed; *viz.* for to defend thy self against thy self.

Where thy will desireth to attain to any thing, although it seem very Holy, yet represent this with a profound Humility before our Lord, beseeching him that his Will may be done in thee. And let this be done with a hearty desire, without any mixture of self-love, acknowledging thy small forces, and how easily thou mayest be deceived by thy own opinions, that are shadowed with the shape of Holiness, and indiscreet Zeal: Of which our Saviour saith, *Beware of the false Prophets, that come in sheep-skins,*

skins, and are ravening Wolves: By their fruits you shall know them. Their fruits therefore are to leave behind them in the Soul vexations, and unquietness.

Any thing that separateth us from Humility, and this inward peace and quietness, under what color soever it be, it is a false Prophet, and a ravening Wolf; for under the shape of a Sheep it cometh to rob and deprive us of Humility, and the quietness which is altogether necessary to him who intendeth to profit: And it so falleth out, that what hath been gotten in many days, and with much labor, is in little time lost and stolen by these Wolves; and the more appearance any thing carrieth of Holiness, the better also must it be examined, and with greater rest and inward quietness, as already hath bin said.

And note, that if at any time thou chance to fail in these observations,

uations, be not therefore troubled, but humble thy self in the Presence of our Lord, and acknowledg thy weakness, and be advised against some other occasion: For it may be our Lord permitted it should so fall out, to abate some secret Pride which is in thee, unknown to thy self. And if at any time some sparks of vice do touch thy Soul, be not therefore troubled, but vigilantly watch, and sweetly draw thy Spirit aside; and settle it in quietness, in such sort that thou be not troubled, or altered, neither overjoyful, nor heavy; but keep thy Soul peaceably, and clean to God, whom thou shalt find within thy self; assuring thee that the Divine intention seeketh nothing but thy profit.

CHAP. V.

How the Soul must keep it self in a solitariness; that God may work in it.

THOU must make great account of thy Soul, sith it is the Temple in which God doth lodge and remain. Make such account of it, that thou suffer it not to be mingled with any other thing. Let thy attendance to our Lords coming be in solitariness; for alone he desireth to find thee, alone without thoughts, alone without wishes or desires, alone even without thy own Will. Seek not indiscreetly, but with the Council of thy Ghostly Father, for Crosses, to suffer for God; but dispose thy self rather to suffer for his Love what pleaseth him. Do not thy Will, but Gods will be done in
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thee. Let thy Will be free, and united on all sides : My meaning is, that thou desire nothing ; and if thou desirest any thing, desire it in that manner, that if it take not effect, thou be not therefore afflicted ; but that thy Spirit remain as quiet as if thou desiredst nothing : Therein consisteth true liberty, that one be not tied to any thing. God expecteth to find thy Soul alone, to work in it his wonders.

O Solitariness, in which is build-
ed the high City of *Jerusalem* !

O Desert of Joy ! O Wilder-
ness wherein with great felicity
we may enjoy the Almighty !

Set not thy self to rest in this
passage. Take off thy Shooes and
enter, for the Land is Holy.

Stay not to salute any Body by
the way. Let the dead Bury the
dead : For thou goest towards the
Land of the living ; Death hath
no part in thee.

C H A P. VI.

*Of the Prudence that must be used in
loving our Neighbor, to the end
this Peace be not interrupted.*

EXperience will teach thee, that this is the manifest way to life everlasting : For the love of God and thy Neighbor shall be poured into thy Soul. *I came, saith our Lord, to kindle fire on Earth, and my Will is that it burn.* Although the Love of God hath no limits, yet the Love of our Neighbor hath, in which Moderation is to be used : For if you be not moderate and advised, it will be your destruction ; and by endeavoring to edify others, thou shalt cast away thy self. So thou must love thy Neighbor, that thy own Soul suffer no danger or damage. Do not any thing only with that respect

spect to give example to another, or for to gain others; For hereby thou shalt not reap much unto thy self. Do all things simply and sincerely, to please God Almighty in them, without any other regard. Think humbly of thy self in all thy works, and then thou shalt perceive how little thou art able to benefit others by them. See that thy Zeal of gaining Souls be not such, that thou come thereby to lose thy peace and quietness. Be thirsty and desirous that all men come to know the truth, which thou dost know, and that they be drunk with the Wine which God promiseth all men, and giveth good cheap. This thirst of thy Neighbors health thou must entertain when thou hast received it from our Lord; and not when thou hast procured it by thine own diligence and indiscreet Zeal; For being planted in the solitude of thy heart and Soul by the Almighty,

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ty, he will gather the fruit when it shall please him. In the meanwhile see that thou sow nothing, but only keep thy Soul always solitary, and tending towards God: For Godwillingly findeth the Soul solitary and loose on every side, thereby to bind and tie it the stronger to himself. Suffer thou thy self to be tied, and dispose thy self to sit idle in the quietness of thy Spirit, attending him which will come to hire thee, Cast off all cares, and walk alone and free on every side, to the end that God apparel thy Nakedness with himself; and thereby thou shalt attain to the felicity which thou canst not imagine; and having forgot thy self, his love only will live in thy Soul.

In conclusion, with all diligence (or rather without all diligence, which may disturb or disquiet thy peace,) thou must pacify thy zealous intentions with great moderation,

ration, whilst God preserveth in thee all peace and tranquility : For such silence is more effectual than loud crying, and by this want of care, all is provided and procured, that we would have, which in substance is nothing else but a whole delivery of the Soul to God, being abstracted from all other things, wherein thou must beware to think that of thy self thou art able to do any thing ; for it is God that must perform all, who requireth nothing else of thee towards this silence than that thou think humbly of thy self in his presence, and that thou present to him thy Soul, separated and abstracted from all Worldly things, with an inward hearty desire that Gods Holy Will be done, and perfectly fulfilled in thee.

CHAP. VII.

How free from all self-desires the Soul ought to present her self in the sight of God.

IN this manner thou must begin by little and little, with Sweetness Reverence, and Hope in the same Lord, who calleth thee, saying, *Come to me all ye that labor, and I will refresh you*: And in another place; *All ye that be thirsty, come to the Fountains of Water*. This motion or Divine vocation thou must always follow, not precipitating your self by preventing or running before the inspirations of the Holy Ghost; for it is he who must take you by the hand and guide you, and then you shall be carried where the Waves of all Mercy flowing from the Sea of God's sweet Goodness will carry you. When thou
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art come thus far, then labour with all possible diligence, as well inward as outward assurance, to draw near with all the powers of thy Soul, to think on such things as make God Almighty worthy of praise, love, and to be desired; and see that herein thou use no force to thy heart in such sort, that thou shouldest harden it, for that would be a great impediment of attaining to quietness, or disposing thy self to it. Follow my counsel, and exercise thy self always, (and once again I say always,) both by will and by effect in the contemplation of God's Goodness, and of his continual loving Benefits: And receive with all Humility such influences as from his inestimable goodness shall fall upon thy Soul. Beware thou procure no Tears or other sensual Devotions, using force to thy heart; but rather quiet thy self in this inward solitude. attending only that the Will of
God

God may be accomplished in thee, and when he pleaseth to send thee Tears they shall come without any force, but rather with sweetness and tranquility, and then admit them with great Humility, as being God's work in thee. And know that thou shalt endure loss, if of thy self thou presume to attain to any thing.

This is my first and last advertisement, and the Master-key of all this matter, *viz.* That thou learn to renounce thy self, and to sit thee down at the feet of our Savior with *Mary Magdalen*, hearkning what he said to thy heart; and not be busied with *Martha*, which is thy Body. Beware that thy Enemies, (of which thou art the greatest thy self) do not hinder thee in this Holy Silence. Be well advised that when the wings of thy meditations and affections transport thee to a desire of union with God, and to a full repose in him,

him that thou limit him not within the straitness of certain comparisons, drawn from finite or terrene Objects; for he is above all comparisons, being infinite in all places, and in all things, and all things are in him. Thou art to consider an incomprehensible Immenſity, altogether infinite, altogether admirable. Such are to be thy conſiderations, or admirations.

Likewiſe thou muſt believe, that he is every where to be found, even within thy own Soul, when thou lookeſt for him there: Becauſe his only pleaſure is to con-verſe with the Children of men, thereby to make us worthy of himſelf, he having no need of us. This truth being found out by the light of thy Underſtanding, let thy Will reſt therein, with the aforeſaid quietneſs.

In thy Meditations, or Devotions, prefix not thy ſelf a Task, or number, in ſuch fort that thou
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be tied to do, think, or pray so much, or thus much; but let thy heart be free, to the end that where thou findest repose, there thou rest to enjoy the sweetness of our Lord, to what part soever of thy exercise he be pleased to communicate himself: And though thereby it fall out that thou dost omit what thou hast ordained to do, be not troubled therefore, but without any fear: For that the tasting, and enjoying of God, and the embracing of him in our arms is the end of this Exercise: To which when one doth attain, then the means ordained thereunto must needs cease; and there is nothing so contrary to the true peace and quietness, as the care which one taketh while he worketh in tying the Spirit by force to finish this or that; nor permitting God Almighty to lead the Spirit what way he pleaseth, but that of necessity it must go on the way
that

that man hath imagined, esteeming more therein the accomplishing of his own Will than the Will of God; which in effect is nothing else than in seeking for God to shun him, and endeavoring to please him, not to do his Will. Wherefore if truly thou desirest to advance thy self in this way, and to attain to thy wished end, intend or attend not to any other thing than to find God, who wheresoever he be pleased to manifest himself unto thee, remain there without passing any further, until he grant thee leave; forgetting withal that there is any thing else in the World, whereof thou shouldest think, or take care, saving only of resting in God. But when his Divine Majesty is pleased to withdraw or absent himself; then towards the finding of him out thou may'st return to thy Exercises, with the same purpose to find out by them thy beloved, whom when

thou hast found again, observe what hath been said of omitting all other things ; because thou hast attained to what thou wouldst have.

Mark this point well, for many spiritual Persons are cast away, and much endamaged, in their progress, and quietness of Spirit, by being wearied, and as it were tired with their Exercises, esteeming themselves to have done nothing if they finish them not, and placing therein their perfection: So reserving to themselves the propriety of their own Wills, and living a weary life of Hierlings, never attaining to the inward peace and quietness, in which our Lord doth truly remain.

CH A P. VIII.

Of the Faith, wherewith we must believe the Blessed Sacrament, and how a Man must offer himself to God.

THou must endeavor every day more and more to encrease in thy Soul the faith of the Blessed Sacrament; and never cease to admire so incomprehensible a Mystery; and rejoyce thy self by considering how God doth exhibit himself under the common Forms of Bread and Wine; reverently observe how he abaseth himself to exalt thee, and by his Humility worketh thy Glory. *O blessed be they who believe, and see not.*

Seek not that he shew himself to thee in any other manner, than as he doth under the Vail of the accidents: Draw near unto him, to the end his Divine Majesty do

convert thee into himself, and not that thou convert him to thy self. Endeavor to enflame thy Will in him, and that he enflame thee in his Love, and teach thee his holy Will.

Always when thou dost enter into this Holy Sanctuary, thou must be resolved and ready to suffer for his Love all torments and injuries that may befall thee: Likewise all dryness of Spirit, or want of Devotion in Prayer, or out of Prayer, for such shall often befall thee, all which thou must accept for good; (but take heed thou be not the cause of them) embracing and esteeming them as thy Sisters; and thy only joy must be to suffer with thy beloved, and for his love be not unconstant in that which thou beginnest; but when thou art entred in these holy Exercises, remain firm in thy Resolutions, and advance in the way of sweetness and peace, of which the more thou

thou takest, the more thou wilt desire ; Infomuch that thou shalt not be able to live without this peace ; it will seem an intollerable torment unto thee to be out of this quietness for an hour.

CHAP. IX.

That the Soul must not seek any comfort or delight, but in God alone.

THOU must always make choice of afflictions, and be glad to be there where least Friendship is shewed unto thee, and where thou art to be most in subjection. Finally all things are to serve thee as occasions of going forward towards God , so that nothing stay thee from advancing thy self in this way, and in this thou must rejoyce, that all things seem troublesome unto thee, to the end our Lord be thy content, in whom thou must always rest.

Address all thy Labors to thy

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Lord, who is Mediator between God and Man. Love this Lord, and impart thy heart freely unto him, for he will resolve thy doubts, and will lift thee up when thou shalt fall; he will absolve, and communicate thee spiritually, when thou makest thy self ready; for he is an Eternal Priest: When thy Ghostly Father shall cast thee off, and will not Minister thee the Sacraments as often as thou desirest, come then thirsty unto this Lord, who though he hath given Power to *St. Peter*, yet hath not deprived himself of the same: He will grant thee a Jubilee so often as thou dost come unto him; and finally if thou dost love him, thou shalt want nothing.

Offer thy self to God as a Sacrifice in all peace and quietness of Spirit. And to the end thou go the better in this way, and that thou pass over this journey without heaviness or weariness, it is expedient

pedient thou make ready thy Soul at every step by enlarging thy Will, and making it fit that Gods Holy Will be fulfilled in thee ; for if thou hast a great deal of room to hold much, thou shalt receive much. And let thy purpose be seconded by works, to the end it befall not thee as it befel *St. Peter*, who resolutely said that he would die with Christ, but failed very soon, for that his determination came from himself, and from his own Will, and desire ; which although it be good, (as in this Example it was) yet it is dangerous, and the beginning of a great fall, if our Will begin to think or desire any thing without the help of God, Desire always, and yet desire nothing ; that is, let thy desire and Will be free on every side, as already we have said ; and as I say again, always and upon every occasion, determine with thy self with all thy forces, to be conformable
with

with God ; and never determine with thy self in any thing which is not to be done in that instant in which thou workest ; but keep thy self at Liberty.

Yet note hereby, that none are forbidden to use a prudent care in things necessary and belonging to their state; for that operation is in God and according to God ; and thereby the peace, and the true spiritual profit is not hindred.

In all things purpose and perform speedily what by thy self inwardly may be done , and outwardly desire nothing.

In this present Instant, what thou art to do, is nothing else but to offer thy will to God, and furthermore to desire or seek nothing : Be like unto a poor man, who of himself knoweth he is unable, and thou shalt always be joyful.

To conclude. This Liberty of Spirit is the Key of thy perfection and perseverance, which in substance

stance is nothing else, than that the inward man doth consist within himself, and that he enlarge not himself to wish, desire or procure any outward thing; and so long as one shall remain in this manner, he shall enjoy a Divine, and pleasant Bondage.

C H A P. X.

*That the Soul must not be dismayed
though it find resistance in it self, or
disturbance of this Quietness.*

CONSIDER that full often notwithstanding thy Pious endeavor in this matter, thou shalt find thy self troubled, and deprived of this Solitariness, and Liberty, and that the Whirlwind of thy own passions will raise up the dust of unquietness, and trouble in thy Soul; which our Lord so permitteth for our greater good, because that a Dew from Heaven shall

shall be sent thee, by which the dry land of thy heart shall be fat-
 ned, and not only the dust shall be
 laid thereby, but also flowers of
 a new and fragrant odor shall
 spring up, by which every day
 thou shalt be made more accepta-
 ble and more pleasing to the Al-
 mighty. This is the battel in
 which the Saints gained Crowns
 and great rewards. Whensoever
 thou art troubled do but say,

O Lord, Loe here thy Servant.

Thy will be done in me.

*I believe, O Lord, that thy Word
 shall never fail, and therein I only trust.*

*Behold me; Therefore here do with
 me what thou wilt.*

I stand wholly at thy disposition.

Blessed is the Soul that offereth
 it self in this manner, in time of
 tribulation, as a Sacrifice to God.

If this battel do last, or conti-
 nue for any long time, and thou
 canst not conform thy self to the
 Will of God so soon as thou
 would-

wouldest wish; be not therefore dismayed, for that this is the Cross which Christ will have thee to carry, and follow him; according to the example which in himself he hath shewed to thee; to which effect, consider, if it please thee, the battel which Christ fought in the garden, when his Humanity shrunk; and said, *Father if it be possible let this Chalice pass from me.*

But he presently called his Soul to his self, (for Christs desire was free, and not tied at all to his own Will,) and said with a profound Humility. *Yet thy Will be done and not mine.* These be the Labors and Combats, which we must learn, by Christ our pattern, who did propose himself as an Example to us. Be not dismayed, though oftentimes thou wish to be rid, and free from these toils, but continue in Humility and Prayer, until thou come to lose thy own Will, and that Gods Will be fulfilled in thee.

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Labor earnestly, that no other thing (having only God) do Lodge in thy Soul, though it were for never so short a time; let nothing at all seem better unto thee, nor observe other mens malices, or evils; but pass through all things like a Child, without grief or irksomeness, and without any hurt.

C H A P. XI.

How diligent the Devil is to deprive us of this Quietness: And contrarywise, we must beware of his craft.

OUR adversary the Devil, his fashion is to seek out for such as he may swallow; and therefore he expecteth nothing rather of thee, than that thou foregoest both Humility, and Simplicity, and that thou attribute something to thy self, to thy own industry and endeavor; and that thou esteemest others as inferior to thy self, in diligence, and disposing of them-

themselves to receive God's Gifts: Whereby thou mayst come to despise some body, or other, in thy own thoughts: For by this means he will easily find a passage to enter into the Soul; the Door by which he desireth to enter in, is that of our own-self estimation. If thou be not therefore well advised in such occurrences speedily to step backwards to confound, pull down, and annihilate thy self, (as already we have said) thou shalt fall at length into the Pharisee's Pride; of whom mention is made in the Gospel, that he boasted much of his own goodness, and judged other men for bad. And if by this means the Devil come to take possession of thy Will, he will be soon Lord over it, planting therein all kind of Vice, to thy great damage, and loss. For which cause our Lord warneth us to Watch and Pray. Wherefore thou art to stand on thy Guard, to the

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end thy Adversary deprive thee not of so great a treasure, as is the peace and quietness of thy Soul : For that he laboureth much to deprive thee of this rest : And procure that thy Soul live in unquietness, wherein he knoweth doth consist all damage and perdition ; because a quiet Soul doth work with facility, it worketh much, and worketh well, persevereth, and easily withstandeth all impediments : Whereas contrarywise the Soul which is troubled, or unquiet, worketh but a little, and that little very imperfectly; it is soon wearied, and finally endureth an unprofitable martyrdom.

If therefore thou desirest to gain the victory, and that the Enemy hinder not the profit of thy husbandry, be advertised before all things, not to suffer any tribulation to enter into your Soul, (nor be disquieted) though it were but for a Moment. And to the end
thou

thou mayst the better look to thy self, and beware of the Devils de-
ceits, hold it for a certain rule in
this matter ; That any thought
that separateth from the greater
love of God, or greater hope in
him, is as a Messenger from Hell ;
and as such, thou must not admit
him, but with all speed thou
oughtest to drive him away, be-
cause the function of the Holy
Ghost, is always to draw souls
nearer and nearer to God, infla-
ming them in his love, and increa-
sing in them new Hopes: And the
Devil worketh always contrary
unto this ; using all possible means
to effectuate his own designments,
which is against this : As for Ex-
ample, when he goeth about to
breed fear in us ; he aggravateth
excessively our ordinary imperfe-
ctions ; giving us to understand,
that our Soul prepareth not it self
as it ought to confess, communi-
cate, and Pray : Whereby a di-
strustfulness

Trustfulness is raised in the Soul and also trouble, and fear.

Likewise he procureth us to take impatiently the want of Devotion, or delectation in Prayer, or other Exercises; giving us to understand, that our labor is lost therein; and that it were better to forbear the performing of such Exercises. Finally he worketh such unquietness and distrustfulness in the Soul, that it thinketh all whatsoever is done to be to no profit or purpose, whereby great fear and discomfort is increased in such sort that the Soul thinketh it self to be forgotten of the Almighty; which indeed is not so, but wholly contrary; for the benefit which comes unto us by these drinesses and want of Devotion, are innumerable, if we could but consider Gods purpose therein, requiring only at our hands, and for our part that we be patient, and persevere in working; for as *St. Gregory* saith;

faith ; *God is much pleased by the prayer which is made by faith, and hope.* Being also continued with a true fidelity, though the Soul therein be dry, and deprived of all delectation ; and though the Soul be distracted, and as it should seem, cannot produce one good thought ; it is not therefore that the Prayer is lost : For that the very tribulation born with patience is a good Prayer, and obtaineth much in the sight of God, and the bitterness of affliction doth shine bright before God. And as the same *St. Gregory* saith : Inclinet, (or as we may say) inforceth God to favour us more than any other Exercise. Whereof it followeth, that no good work is to be omitted, how destitute of devotion, or unquiet soever the Soul findeth it self ; for the omitting of it should be nothing else, than to accord to what the Devil would

have, and to deprive the Soul it self of wonderful benefits.

To the end this be the better understood, and that the thing that is good, and profitable of it self be not hurtful unto any, for the want of understanding; we will lay down briefly the benefits which we receive by the humble continuance of these sterill and unfavorable Exercises, that having understood the matter well, it befall not that by them we should leave our quietness.

CH A P. XII.

*How the Soul ought not to be disquiet-
ed for inward Temptations.*

INfinite great good doth redound to the Soul by the aforesaid indevotions, and spiritual driness, if they be born with patience, and Humility, which if the
Soul

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Soul did once understand, it would not so much be disquieted, or afflicted by them. And though there were no other consideration to commend them unto us; yet this only ought to suffice, That ordinarily, God sendeth them, not to the end they should be an occasion of heaviness or discomfort unto us, but rather of joy and gladness, so that we ought to receive them not as arguments of our Lords hate or dislike of us, but rather of his great Love. And therefore we should accept of them, as a special favour done unto us.

The truth hereof shall appear very manifestly if we do but consider that such accidents do not befall to others, than such as especially apply themselves to Gods service, and do separate themselves from all occasions, which may offend him: For we never see that great sinners, or such as be much
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addicted to this World, do make account or complain of such Temptations; so that it appeareth manifestly, that it is the fruit by which God inviteth such as he loveth well; and though it seem unsavory, and that the Temptation it self be very foul, yet there issueth from it a wonderful great profit unawares to us: Even though the Temptation be such, whose only imagination may astonish or scandalize us, because the more horrible and foul the Temptation is, the more also shall it terrify, afflict and make us humble, and serve to the purpose which God intendeth, though as then the Soul doth not understand it so, and therefore abhorreth the same, and is loath to walk in that same way, because it would not willingly be deprived of delectation and comfort; esteeming that what is done without them, is but loss of time and pains taken in vain. CHAP.

C H A P. XIII.

How our Lord suffereth these Temptations to come upon us for our good.

MAnkind is so naturally Proud, Ambitious and addicted to its own Opinion, as if we did challenge it by inheritance from our Father *Adam*, who by a sad Example, fell from the obedience which was due to Almighty God, whereof it proceedeth, that always we presume more of our selves than we are in effect. This our self-estimation is so noisome towards our true spiritual progress, that the only smell or smoak of it, is able to hinder us from true perfection; and because it is so dangerous, our best Friend and good Lord hath a care of keeping us in that plight, by which we may always escape the danger, and
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as it were of necessity, come to hold the true knowledge of our selves : As he hath done with the Apostle *St. Peter*, by suffering him to fall into the denial of his Master, that thereby he may come to know himself, and not to presume any more. And God did send upon the Holy Apostle *St. Paul*, a troublesome Temptation of the flesh, that thereby acknowledging his own infirmity, he should think humbly of himself; to the end that Gods manifold revelations exhibited unto him, should not puff him up into Pride, (as he himself witnesseth.) By which we see that our Lord taking pity on our misery and perverse inclination, doth suffer both horrible, foul and sundry Temptations to assault us, to the end, that by them we may be made humble and careful of our selves, though in our own Opinion we profit nothing by them; wherein his great Wisdom and
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Goodness doth appear, by procuring our greatest good, by that which we think to be our greatest hurt. For hereby we attain to Humility, (which is the only vertue we have most need of) for that it hapneth ordinarily, that he who feeleth the said thoughts, and dryness of Spirit, with want of Devotion, perswadeth himself it proceedeth from his own great imperfections, and that no true Servant of God could have such a distempered Soul, or serve God with such coldness and remisness as himself doth, and thinketh that the like thoughts befall only to such as be forlorn, whereof it followeth, that he who a little before, rather esteemed himself somewhat, now by this Physick sent him from Heaven holdeth himself the worst Creature of the whole World, and unworthy to bear the Name of a Christian; to which self-knowledge and profound Humility

Humility the Soul would never attain to, if that the great Tribulations of the horrible and extraordinary Temptations did not force it thereunto. Wherein God Almighty doth a singular favor in this life to the Soul. which he seeth in need of the like Physick.

Besides the aforefaid benefits which such Temptations and want of Devotion do work in the Soul, many other benefits do also follow: For the afflicted Person by these means is in a manner forced to make his recourse unto God, and ask him such vertues as may remedy his torments.

Furthermore to the end he may be rid of the Martyrdom which his Soul doth suffer, he judgeth it expedient to eschew all kind of sin, and what may seem imperfect; wherein the Tribulation which first seemed to have caused his hurt, serveth for a spur to set him forward with fervor to find God,
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and separate himself from any thing which he may think not agreeable to his Divine pleasure.

Finally, the toil and Tribulation which the Soul endureth in the said Temptations and want of Devotion, is a Loving Purgatory, wherein it endeavoreth with Patience and Humility : And it helpeth towards the attaining of a great Crown of Glory in Heaven.

Thus much I have said, to the end it be understood, what small occasion we have to be troubled or sad, for the want of Devotion, or for spiritual afflictions, as some Persons of small experience herein be troubled, which do attribute to the operation of the Devil, or to their sins and imperfections, that which cometh from God, and do esteem the tokens of love to be Arguments of hate, and do think these Divine favors, to be signs of forgetfulness, judging all their labor lost, and without Merit, and

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their losses to be without recovery: Whereas indeed they have lost nothing, and thereof ought rather to receive these afflictions, as demonstrations of Gods holy remembrance of them; which if they did but once well understand, they would not be disquieted, or lose their peace for enduring the like Temptations, or want of Devotion in Prayer, or other holy Exercises; but rather they would with a new perseverance humiliate their Souls in our Lords sight, purposing in all and above all things to accomplish his Holy Will, in what manner toever he be pleas'd to use them in this World; endeavoring to keep themselves in peace and quietness, accepting of all things that befall them, as proceeding from the hands of the Loving Father of Heaven; rendering new thanks with inward joy, in place of sadness and sorrow, persevering herein without
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any loss of time, until at length they attain to work with peace and rest.

CHAP. XIV.

Of the remedies the Soul may use, to the end it be not disquieted by the faults and imperfections it hath.

IF at any time thou chance to fall into any light offence, or negligence either in Works or Words ; such as to be angry at any thing that hapned to thee ; to murmur, or hear others murmuring ; to yield much to laughter, or other curiosity ; to suspect the worst of others, or that by any other means thou offend either once, or more often falling into the same fault, notwithstanding thy purpose of taking heed from falling again ; be not therefore troubled, or discomforted, nor apply thy self to treat of what is past with affliction ; confounding thy
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self with new sorrows and afflictions, and imagining with thy self thou shalt never amend ; thinking thou dost not perform, or force thy self as thou shouldest, which if thou hadst done, thou shouldest not have fallen so often : Likewise considering the more thou purposest well, the more also dost thou find thy self inconstant : Out of which cogitations, and considerations, do proceed great heaviness and distrust, and a Thousand fears which overwhelm thy Soul ; such as be to despair of ever being rid of the said imperfections ; to think that thy own weak and unperfect determination causeth all thy hurt ; Representing to thy self that thou dost not serve God truly as thou oughtest to do, by which means, confusion and shame shall so much invade thee, that thou shalt not dare to address thy self to God, nor appear in his sight for having carried thy self unloyally

ally towards him. Such Persons as imploy themselves in such thoughts, do lose much time therein, whilst earnestly they search how long they stayed or remained, and how far arrived their faults, if they consented, and if wittingly, and willingly they continued in them. And the more earnestly they applyed themselves to think thereof, the less they understand; and so become more afflicted: Out of which there followeth a great perplexity towards the confessing of their sins, to which they come with fear, and after having confessed, yet they attain not to the quietness of Spirit, for that they will not perswade themselves to have confessed wholly and entirely; so that they lead a miserable life, bitter and unquiet, omitting to merit, and loosing great part of their labors.

52 *Of the Quiet of the Soul.*

All this proceedeth from hence, that they consider not their own natural imperfection, nor know not the manner how to negotiate with God Almighty, with whom (notwithstanding their often falls into infirmities,) more is effectuated with one loving Conversion, than with heaviness and discomfort, that proceedeth from an over serious examination of faults, especially if they be venial offences or ordinary. Such in the occasion of their unquietness ought to content themselves with the opinion of some learned man, or their Ghostly Father.

Furthermore, I add that the said Loving Conversion and confidence in God, is not to be understood and used in occasions of Light and dayly sins only; but also of greater offences: If God do permit any to fall into them, not only once, but also more often, and though they be not committed

ted only by infirmity, but malice; because that the contradiction of an unquiet Soul, and scrupulous, is not the means to reduce the Soul to a perfect estate; if it be not adjoynd to a lovely confidence of Gods goodness and mercy; and this observation is particularly necessary for such persons, as do not only desire to be rid of their miseries, but also to profit in vertues and the Love of God. And because many will not understand it so, they go forward without spiritual courage and hope, in such sort that they can scarce apply themselves to any good thoughts. So they live a lamentable life, because they follow their own imaginations, not hearkning to the true, and wholesome Doctrin.

CHAP. XV.

The manner how the Soul may quiet it self in all occasions, without loss of time, or profit.

Observe therefore this Rule ; so often as thou perceivest thy self to have fallen into any defect, either great or small ; and though more than a thousand times a day thou hadst committed the same, even voluntary, and without any urgent occasion thereunto.

Observe I say infallibly this Rule ; That when thou seest thy self fallen into any fault or defect ; persist not troubled ; nor disquieted in the consideration thereof, but straitways with Confidence, and Humility in regard of thy own weakness, lovingly fix thy eyes upon God, and with thought and word say unto him.

O Lord I have done like a sinner as I am : And nothing else can be expected of me, than these and other such faults. Neither only should I have done this but much worse and more if thou hadst left me to my self.

I render thee infinite thanks, O Lord, I am heartily sorry for what I have committed ; pardon me, O Lord, for thy own self, I beseech thee, and grant me Grace that I do not offend thee any more.

When thou hast done this, lose no more time in unquietness, doubting that our⁹ Lord hath not forgiven thee, but go forward in peace, and rest with thy Exercises, in that manner, as if thou hadst committed no error at all : And use this manner of operation at every time, and if need be at every moment, with the self same quietness and confidence at the last time, as thou hast in the first for that, besides the particular Service done to God Almighty.

This observation availeth for other thousand good uses ; as namely, that thereby the Spiritual profit is not hindred. Time is not lost in that which serveth to no purpose : And one getteth out of sin with great advantage, and Perfection.

This point I could earnestly wish that the disquieted and afflicted Persons would but believe, and understand ;

stand; which if they did, then should they easily perceive the peace, and quietness of Spirit, from the blindness in which they themselves walked, always losing their time.

Let not this seem much unto thee; for that it is the key of Spiritual profit, and the means by which in a little time it may be attained unto.

There are wanting other necessary instructions for this Exercise, which afterwards may be given, when first good use is made of these: Let them be read with attention, and with desire to benefit by them, which our Lord of his goodness will grant more than men can think or understand.

And it is to be noted, that this treatise according to the Authors intention expressed in the Prayer following, is not published for others, than such as profess a course of life of special progress in Vertue, and are far from giving themselves over to deadly sins; for unto such as live carelessly, offending God Almighty grievously upon every light occasion, this remedy is to no purpose: Such I say have

have just cause to be troubled and to bewail often their offences, and to have an especial care in confessing them, to the end that by their negligence or carelessness they be not deprived of their due remedy.

A Prayer to the Prince of Peace.

O King of sweetness, and God of Peace, I cast my self at your feet with all submission: Begging of your Majesty, to speak to me the Divine Word *Peace.*

I humbly beg the true Peace, which is desired of all: Bestow that sweet repose upon my Soul, which is its Center and Sovereign good; rally by your Authority the forces of my spirit distracted and tired by so many enemies who draw it from you; Appease all her disquiets caus'd from abroad, whence arise all her miseries.

Your word, Sovereign Verity, is engaged not to deny me, your Mercy and Justice have interest not to permit these Wars betwixt my passions and reason, no more than betwixt you and me: Your Divine Empire appears more glorious in Peace and quietness than in confusions and divisions.

You

You do not call your self the Creator, Prince, and Distributor of other things in the same style as you do of Peace, which your holy Angels who study in all things your Divine Will, published at your Birth, and compos'd a Canticle of it surpassing all Songs of Triumphs or Victories.

O my Saviour cause to flow in me the River of Peace, that Torrent of pleasure, which your Prophets have so much spoken of; give me that blessing of peace, which you have so often bestowed on your Friends, and which none can give but your self: And since after your departure you have left it under the protection of your Holy Spirit, where can it be better lodg'd than in a Soul which is empty, and desires nothing but to entertain it alone? I have great confidence in your Sovereign goodness, that you will not refuse me, that my cries shall turn your eyes of mercy to assist me, that I be not numbred amongst the impious, who have never known the way of Peace, nor never shall enjoy it, except they amend their wicked lives. *Amen.*

F I N I S.